A 5

SERMON

PREACHED

Vpon the Fifth of *November*, 1679.

In the Cathedrall Church at Glouceſter.

By *CL. BARKSDALE.*

Pray for the peace of Jeruſalem:

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BIBLIOTHECA·BODLEIANA·

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Psal. CXXII. VI.

Pray for the Peace of Jerusalem: They shall prosper that Love thee.

TO observe the coherence and meaning of the Text, you may be pleased to look back to the 3 verse, *Jerusalem is builded as a City, that is Compact together*: i. e. Jerusalem is a Lovely place; the very buildings, being so uniform and orderly joyn'd together, are very beautifull; an Emblem of that unity of minds, that should be in the Church of God. Then at the 4 verse, *Thither the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel* (or rather as our Critical Paraphrast has it, *according to the Commandment unto Israel*) *to give thanks unto the Name of the Lord.* It was the place to which all the Inhabitants of the Land were obliged to go up thrice every year, to commemorate the mercies of God, afforded to his people. Then at the 5 verse, *For there are set Thrones of Judgment, the Thrones of the House of David*: i. e. Besides the Service of God, there also is the Sanhedrin, or supreme Judicatory of the Nation, that great Court, where the highest matters are decided: And there also is the Palace of David, where the King resides and his

Posterity shall sit upon his Throne. All these Considerations infer the Duty of the Text, *Pray for the Peace of Jerusalem*. [illegible] the City of God, [illegible] in it selfe. Jerusalem is the place where the House of God is, and his solemn service. Jerusalem is the seat of the King, and the seat of Justice. Therefore *Pray, & pray for the Peace of Jerusalem*. It is the duty of all Good men, to pray for this place, and to love it most affectionatly, and to beseech God to bestow a quiet enjoyment of all these Advantages, and all manner of prosperity upon it. *They shall prosper that love thee*. They that love, and pray, and contribute their utmost to Jerusalem, shall not loose their reward, they shall gain to themselves prosperitie.

The Text you see, being thus explained, falls into two parts, *A Duty, and a Reason*: The Duty in the former words, *Pray for the peace of Jerusalem*. The Reason in the later, *They shall prosper that love thee*, a reason which is the great Reason, and Common Motive to duty, taken from their own interest and benefit. *They shall prosper that love thee*, o Jerusalem.

So that, we have these two Observations:

I. It is our duty to pray for the peace of the Church and State wherin we live.

II. They that well performe this duty, procure prosperity and happiness for themselves.

I. It is our duty to love and pray for the peace of the Church and State wherin we live. I joyn the Church and the State together: for, as I said, at Jerusalem was the House of God, the Temple; and there also was the House of the King, and the Court of Justice. *Religion and Justice* are the great pillars of a Nation: when these stand firm and inviolate, then is a Nation happy. That the *Church* may florish in true Religion, and the

the *State* florish in the due Execution of Justice; this must be the desire of our hearts, this we must endevour every one in his place, and this must every one pray for: *Pray for the peace of Jerusalem.*

It is to this purpose that the Apostle Paul so earnestly exhorts, that supplications and prayers be made for Kings, and for all that are in Authority, that under them we may live a quiet and peaceable life, in all Godliness and Honesty. The Kings and Emperors and Magistrates in those times were Heathens and persecutors of Christian Religion, yet the Apostle requires, that prayers and supplications be made for them. How much more ought we to pray for Christian Kings and Princes, that under the Gracious Government of these *Nursing Fathers*, Godliness and Honesty, Religion and Justice may be nourished and maintained: Good Reason to pray for Magistrats in the State, under whose protection we live, and by whome we enjoy peace and quietness.

And we have good reason too, to pray for Ministers in the Church. This the same Apostle requires: *Pray for us.* I desire your prayers for me and my fellow labourers on the Gospel: those he means that are described there, that watch for your souls, and must give account for them; namely the Bishops and Ministers under the Bishops. They that have such a great charge as the charge of Souls, that labour amongst you in the word and doctrine, that exhort and admonish you in the Lord; they certainly may well expect the benefit and help of your prayers. Pray for us Ministers in the Church, saith the Apostle, as well as for *Magistrats* in the State, that it may go well both with the Church and with the State.

What the Apostle enjoyns, that prayers should be made for Magistrats and Ministers, was duly remembred in

composing and framing the *Liturgy* and publick prayers of the Church of England; as you may easily acknowledge, who are such obedient sons of the Church, as *dayly* to attend (which I do heartily wish, all, having no lawful hindrance, would do,) daily attend the publick divine Service. For example: O Lord save the 'King, And, endue thy Ministers with righteousness. 'Againe for the King: O God, Behold our gracious 'Soveraigne Lord the King, and so replenish him with 'the grace of thy Holy Spirit, that he may alwayes 'encline to thy will and walke in thy wayes. And for 'the Ministers: Send downe upon our Bishops and Cu-'rats the healthful Spirit of thy grace; and that they 'may truly please thee, pour upon them the continual dew 'of thy blessing. Againe for the King: (By the way remember a Note of King Charls I of blessed memory; That sure some of his Enemies were the more offended against the Common prayer book, because it taught us to pray so much and so often for the King: a reason which may make those who are loyal Subjects 'the more in love with it:) I say, Againe for the King, 'So rule the heart of thy Chosen Servant, that he may 'above all things seek thy Honour and Glory: So rule his 'heart, that he may study to preserve thy People com-'mitted to his charge in wealth, peace, and godliness. 'And yet againe, Save and defend our King, that un-'der him we may be Godly and quietly governed. Grant 'unto his whole Counsel, and to all that are put in Au-'thority under him, that they may truly and indiffer-'ently minister Justice to the punishment of wickedness 'and vice, and to the maintenance of true Religion and Vertue. Where also you may remember, it follows for 'the Church; Give grace O Heavenly Father, to all 'Bishops and Curates, that they may both by their life 'and Doctrine set forth thy true and lively Word, and

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rightly and duly administer thy Holy Sacraments. Thus, Beloved are we taught, in our divine Offices, to pray according to the Apostolical Ordinance, for the King and subordinate Magistrates, for the Bishops and subordinate Ministers.

Surely, Brethren, did we dayly and duly joyn, as we ought to do upon many Accounts, in our excellent Common prayers, humbly and heartily: heartily I say (for we are many times, I fear, but cold and faint,) we should, I doubt not in Gods good time, finde the success of these united forces and *assaults* upon heaven (as Tertullian cals them) in the prosperity both of Church and State, as well as in the peace and comfort of our own Souls. But here's our misery: some (whether through infirmitie of mind, or obstinacy, God knowes,) will not come to Common prayers: (they account them common in the worst sense, that is, *Common and unclean*:) some of us, when we are at Church, in the House of God, mind not the Work of God, about which we come; behave not our selves as it becomes men that pray to the God of all Glory and Power; bring not with us that humility, that love, that faith, that zeale and fervor, that should accompany and quicken and season our prayers. *Aske and you shall receive*, saith our Saviour: but then we must aske aright with faith, and zeale, and love, and humility, and (which is to be remembred, not only love to God, but Charity, sweet and amiable Charity, toward our neighbors, even to our enemies also.

Ye ask and receive not, saith S. James, *because ye aske amiss.* It is a common fault of People to murmur and complaine that Magistrats are not so good, Ministers are not so good, as they should be. But, may not we rather complaine of our selves and confess, We do not pray for Magistrats, we do not not pray for Ministers, as we should pray. Verily, it were a course more becoming Christians & Godly

men to turne our murmurings against Governors, into prayers and supplications for them. For we may well believe that by our continual prayers, our earnest and sincere prayers, prayers proceeding from an humble and lowly, penitent and obedient Heart, that which is supposed to need amendment, would be redressed, our Grievances eased; or at least (which is a blessed fruit of true devotion,) our own souls would be better composed and fitted to bear all things without us, patiently and contentedly.

Give me leave to call to remembrance that which was known to some of us here present, how in the late times of trouble and confusion, before the miraculous Return of his Majestie now Reigning (whom God Almighty long preserve to reign in Truth and peace) in the time of the late troubles, how zealous, how constant, (notwithstanding the danger of Assembling) were the prayers of Ministers and People (faithfull even then to our afflicted Mother the Church of England;) as if the fire of persecution (as indeed it useth to do) had enflamed our devotions. We had a comfortable hope then, that should we live to see the King againe in his Throne, the Bishops in their Sees againe, and the Clergy protected, and the good laws and liberty restored to the languishing Church and people of God; we hoped and expected, that England would really become a Nation of Saints, an holy Nation, Christians not in name only, but in deed and in truth. But alas! What happened? After our Kings Returne, and with him the Returne of our Laws, and our Liberty, and our Religion, after the reestablishment of our Church and State, to the wonder and admiration of all the World, was not our ingratitude, our unthankfulness no less wonderful? Did not the Devotions of many slacken and cool? Yea, did not Covetousness and Ambition, did not licentiousness and

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profanation, did not intemperance and excess, strife and contention and faction, quickly spread themselves over the Nation, and usurp a new Dominion and reign over us? But to speake most gently, did not even the better sort fall much short of that zeal for Gods honour and service, that care of reformation and amendment of Manners, both in our selves and others, which perhaps we once vowed, and certainely the Mercies, the unexspected and undeserved Mercies of God exacted at our hands?

Surely, surely we were more strongly obliged to be an holy People, a thankfull People, a praying People, a People loving and Charitable, peaceable and obedient; united in obedience to the State, and united in obedience to the Church: if not agreeing in all points of Doctrine and opinion (for there may be a mutual Toleration in that respect,) yet however united in the *common Faith* of Christians, and in the *common Devotions* and publick prayers, formed with great Wisdom and moderation, agreeable to the common Faith. Where the fault of our Divisions lyeth, God will Judge.

But among our late Omissions since the Return, in Point of Solemn Assembling for Prayer and Thanksgiving, I cannot this Day forget to note the neglect formerly (I say not in this great City) generally in the lesser Parishes of the Country; the neglect of observing this great Day. A great Day, justly so stiled, but greatly neglected in the greatest part of the Nation. Was not this Neglect one sin among many other, to provoke God to permit new Plots, more Popish Plots & conspiracies, to be contrived, & fetcht out of the old Magazine of Hell against our merciful King and his loving People, against our Church and State, and all that is dear unto us. To these Traitors we shall say more anon: let us now go forward and speak to our Text.

This, this I feare, may be matter of just complaint that

we were not thankful for our Peace and prosperity that returned with our King (whom God preserve,) but we murmured at the management both of Church and State. For remedy whereof I shall mention but two places of Holy Writ, which, as I conceive, being well considered may serve to abate and calm our murmuring. As to the affaires of State, is the burthen of Taxes and Tribute a Grievance? For this, take the Sentence of our Lord: *Give unto Cæsar the things that are Cæsars.* As to the Church, are Ornaments of our Mother, and her Ceremonies an eye sore? For this Grief, take the good Aphorism of the Apostle, *Let all things be don decently and in Order.* Ceremonies in some measure (and you may see the measure, if you please to read the *Preface* before the Liturgy,) some Ceremonies are necessary for the preserving of that decency, which the Word of God and our own reason and common sense requires: what Ceremonies are such, our Governors must judge, not we. Tribute is necessary for the Defense of the King and Kingdome: what Tribute is such, our Governors must judge, not we. They have the Power of *Commanding*: to us is left the praise of *Obeying*.

These few words spoken of *Tribute* in the State and *Ceremonies* in the Church, cannot seem impertinent or improper to my Text: For it may be observed, that the peace of our Jerusalem hath been much impaired and is still endangered, by such as are apt, too apt to murmur at One or Both. The *Seditious* in the State, use to disturbe the Civil Government, under pretence of heavy Impositions and taxes: The *Sectaries* in Religion love to untie the bonds of Ecclesiastical Politie under colour of superstitious Rites and Ceremonies: both sorts are to be lookt upon, and lookt to, as enemies to the peace of our Jerusalem. And you will excuse your Teachers, and Spiritual Guids if they do *Hoc agere*, bestow much

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care and paines in this behalf, that in this Noble City may be found no such Sectaries, no such seditious Persons.

Beloved, it is our hearts Desire, and our prayer to God for you, that you may approve your selves, both obedient Subjects to the King (whome God preserve) and dutiful Sons of the church. And in so doing you will help to keep, help much (such a City) to keep and preserve and advance that which we pray for, the peace of our Jerusalem. Our Obedience must under God, and the King, I say our *Obedience* must both procure and advance our peace. And without obedience unto Governors, our prayers for them signify nothing, avail nothing. *Pray* for Governors; that's good: but then, we must *obey* them too. God is much pleased with the Obedience of his people; obedience to his own Laws and obedience to the Laws of his Vicegerents. Indeed the Laws of his Vicegerents are in a sort Gods own Laws; ratified and established by God. *For by him Kings Reigne, and Princes decree Justice.* Obedience to our Governors is obedience to God Almighty and to Christ our Lord. What Saint Paul saith of servants may be fitly applyed and accommodated to Subjects: Subjects, be obedient to your King, 'doing the will of God from the heart (not in outward shew only, but from the heart) with good will 'shewing your obedience, as to the Lord and not 'unto men: knowing, that whatsoever good thing any 'man doth, the same shall he receive of the Lord. Or, as it is elsewhere expressed by the same hand, Knowing, that of the Lord ye shall receive the Reward: the reward of your true and faithful Obedience.

And this brings me to the *Great Reason*, or effectual Motive of our good Affection and good wishes to Jerusalem in the latter part of the Text: *They shall prosper that love thee*; that love and pray for thee O Jerusalem.

II. 'They that performe the Duty, that love the 'Church and State, and pray for the peace of them, 'procure prosperity and happiness for themselves. For the declaration and proof of this, let us consider first in general: That our prayers for others are always profitable to our selves. The Reason is, because our praying is the performance of a Duty pleasing unto God. It is pleasing unto God, because it is commanded by him. *Pray one for another*, saith Saint James. And omission of this duty is a sin, as appeares by the Words of Samuel: *God forbid, that I shou'd sin in ceasing to pray for you.* Now, if it be a sin to deny another our prayers, if to pray for others be to performe a duty pleasing to God and commanded by Him: hence it clearly follows, that it will be Profitable and advantageous to us. For this is an infallible Truth: *No man ever obeyed God in vaine.*

Another Reason is, because in our praying for others, we exercise and encrease our brotherly kindness and Charity: And you know brotherly kindness and Charity is the great grace, the prince of Graces, commended unto us in the Gospel of Christ: who hath taught it, by his example and precept, and hath set it down as the proper mark and character of his Disciples. This love and charity, as it makes us prone to do other good Offices for our Neighbours, so especially does it incline us to pray for them. This is a Charitable office, which the poorest may performe for the richest: an Office which we can perfome for our worst enemies. When they stand at such a distance from us, that we can do them no other good, we can, and must pray for them, according to the Command of our Lord and Master. And by the exercise of this Charity, we encrease it, and procure no small benefit to our selves, as well as to them for whom we pray. Thus in generall.

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Now let us in particular ſpeak of our love to Jeruſalem, and our praying for Jeruſalem; that is, for our Church and State: and firſt for the State, or civil Government. What is the end and effect of our prayers for the *State*, for the King (whom God preſerve) and all that are in Autority under him, no man can better tell us than Saint Paul: *That we may lead a quiet and peacible life, in all Godlineſs and Honeſty.*

I. A quiet and and peacible life. Do you know what a bleſſing it is to lead a quiet and peacible life? If you do not value this bleſſing, look back upon the time, that is within our memory, the time of our late domeſtic Wars and tumults; when the late King, a juſt and merciful and religious Prince, was put beſide his Government firſt, weakened and deveſted of his Royal power and prerogative firſt; and then deprived of his life and all. Look upon the time of our preſent Sovereigns exile in forreign parts, what factions, what changes and uncertainties of Government, what oppreſſion and cruelties, before his Majeſties happy Returne. There are but few among us ſo old, that can look back to the 5 of November 1605. Not to ſpeake of the terrible Invaſion in 88, in the time of the famous Queen Elizabeth: when the Spaniſh Armada (that Invincible Armada, as it was proudly named,) threatned utter ruine to this Kingdome, but was it ſelfe by Gods Aſſiſtance ruined and defeated: when that of Claudian was hanſomly applyed to the Queen; *O nimium dilecta Deo, cui militat æther, Et conjurati veniunt ad claſſica venti!* But the year 1605, ſome few among Old men may remember, and moſt men are acquainted with the hiſtory of the gunpowder Treaſon: a Treaſon ploted by pretended Catholicks, and for the pretended promotion of Chriſtian Religion: whereas, indeed and in truth, it was a plot moſt oppo-

site to the doctrine of Christ; and tending to the destruction of a Church, (of all other Churches we know,) whose Doctrine and Constitutions are most agreeing with the primitive Church of Christ, truly Catholick and Apostolick. It was a plot for the destruction (as the Records testify to all posterities,) for the destruction of the King, (that King of such admirable learning and piety King James) the Queen, the Prince, and all the Royal branches, with the whole Clergy and Commons of this Realm, then assembled in Parliament; by popish treachery, appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former Ages. An unnatural Conspiracy (I speake the words of Autority) an unnatural Conspiracy: An horrible and wicked enterprize, plotted and intended this day (a dismall day, if it had taken affect) against the King and the whole State; for the subversion of the Government and the Religion established amongst us.

But it pleased God, in a strange manner to disclose the plot and lay open the secret designe, (as he hath given a strange discovery of the late so much noised design, no lesse dangerous to our present King, than Church and State, yet in being and long to be by Gods goodnesse:) the *Powder-Plot* I say was marvellously discovered: God gave the King to understand a dark and obscure Letter, and by that the black design came to light; the conspirators some taken, some slain in the pursuit, some Judged according to Law, condemned and Executed, as was fit for Traytors. The lamentable and horrid effects and consequences of which Treason, had not the hand of God been against them and for us, are beyond my ability to comprehend, much more beyond my expression. 'Tis sufficient, if you imagine and fancy so much of that confusion and desolation

ſolation, which would have followed, as to make us have a more lively ſenſe of the greatneſs of our deliverance, and the bleſſing of a quiet and a peaceable life, whereof I was ſpeaking: and withall make us to ſolemnize this Day of our deliverance with due Thankfulneſs, and with a ſober and Religious joy, together with bountiful Alms to the poor. I ſay againe, and would have it marked, *with a ſober and Religious joy*; leaſt in a ſinful and profane celebration (as the manner of ſome is) we provoke God to deliver us to ſome new Plotters and Conſpirators. And that there is a new plot of the papiſts in great part diſcovered, and in ſome part puniſhed already, I need not tell you. I do but touch this thereby to urge you not only to a Religious thankfulneſs *this Day*, but to a ſincere Amendment of life, and uniforme Obedience *every Day*, that the Sword of God hanging over our heads as it were by a ſlender thread, may be prevented and eſcaped. Which I pray God, in mercy grant.

In one of the prayers for this day, we deſire of God 'to ſtrengthen the hands of our gracious King, and 'of all that are in Authority under Him, with judge-'ment and juſtice to cut of all ſuch workers of ini-'quity, as *turn Religion into Rebellion, and Faith into faction.* I remember we read it in the old Book for the *Fifth of November* about Forty years agon, thus: Cut of all ſuch workers of iniquity, *whoſe Re-'ligion is Rebellion, and their Faith is Faction.* I doubt not, the alteration was made upon ſome reaſon, then. But more, ſince our Intelligence of the New Plot, (does it not ſtil proceed?) we may reſtore the Antient reading, and if ever it might be juſtly ſaid, it may now moſt deſervedly be pronounced of the Jeſuitical Papiſts; *Their Faith is Faction: Their Religion is Rebellion.* If any man doth yet deny or doubt of This,

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he may ſatisfy himſelf abundantly in the late Book publiſhed by the moſt learned Biſhop of Lincoln, to omit many other.

Since this new-old plot of the Jeſuits, the King the State and the Church have been judged to lie under ſo eminent danger, that doubts and fears have run through the whole Kingdom, but dwelt principally in *London*, the famous London, the Epitome or Compendium of the Kingdom. Before which time (I think I may ſay) in moſt of the ſpace ſince the glorious Return, Every man, that lov'd quiet, might ſit quietly and ſafely under his own vine and his own fig-tree (as the Hebrews ſpeak,) that is, every man enjoyed his own, and eat the labour of his hands ſecurely, Religion was ſafe, and the people without fear did or might pray and hear as their forefathers pray'd and heard in the peaceable reigns of Queen Elizabeth and King James, and in the beginning of King Charles the firſt; namely, hear the ſaving word read and preached by lawfully ordained prieſts; and pray the good old prayers; only with a new Reviſe ſince the happy Return, for our better ſatisfaction and edification. Many more benefits I might mention, but our liberty and our daily bread, and our true Religion, (would it might ſhine in the Uniformity of our lives and actions,) theſe may ſuffice to ſhew the great reaſon we have to pray for our Jeruſalem, for our Civil Goverment particularly, that we may lead a quiet and peaceable life, free from plots and conſpiracies of our irreconcileable Enemies, free from diſcords, and diſſentions, of our own Brethren.

But *peace and quietneſs* is then moſt valuable, when it is attended with that which follows, *Godlineſs and Honeſty*: The end and benefit of Government is, that we may lead a quiet and peacible life *in all Godlineſs and honeſty*. Godlineſs and honeſty are well joined with peace and

and quietneſs: For publick tranquillity and ſafety is not given us, that we ſhould abuſe it to rioting and drunkenneſs, to chambering and wantonneſs, to ſtrife and envying; but that being delivered out of the hands of our enemies, and being without fear of them, we might fear God, and ſerve him in holineſs and righteouſneſs all our days: that is, behave our ſelves juſtly and mercifully toward our neighbours, devoutly and reverently toward God: and this, with perſeverance to the end. Righteouſneſs and Holineſs muſt go hand in hand together: Godlineſs and Honeſty muſt not be parted.

The good *Laws* of the Land are made as well to promote religion as Juſtice; and the commands of the King are to make his ſubjects Gods ſubjects, his people Gods people. We have laws, wholſome laws, as on the one hand to keep us from offending God by ſwearing and prophanation, ſo on the other to reſtrain us from offending the neighbour by railing, evil ſpeaking, and diffamation. Which particular I mention, becauſe we live in an Age wherein evil ſpeaking, and evil writing too, is brought into a faſhion by *buſy-bodies*, (or rather idle-bodies,) and made an exerciſe of Wit: which was given them, by the favour of God, for better uſes. Grave and learned men are ſometimes expoſed in their *Lampoons*, begotten (as they ſay) by Copulation of male and female Wits: but theſe *brats* are not fit to be nurſed up, or ſent abroad into the world by the hand of any ſober or civil perſon. Among the diſeaſes of our time, ſuch Scriblers may be call'd the ſcab and itch of the Age; and unleſs thoſe irregular and intemperate Wits be curbed by Authority, they may prove the very bane of humane ſociety and all good fellowſhip. In the mean time, for your Lampoons, Contempt is the beſt reveng, and we may ſay with Tacitus *Spreta exoleſcunt*. When good men are reviled either by unruly Tongues, or ſharper pens, they will think upon

the words of Christ, *Blessed are ye when men shall revile you*: and think upon the example of Christ their Master; *who when he was reviled, reviled not again.* Good laws I said, we have to keep us from dishonoring God by swearing and prophanation, and to restrain us from offending the neighbour by slander and diffamation: Good Laws, if well executed. Therefore must we pray also, that the same God, who hath given us laws establish't by Acts of Parliament, and commanded by royal proclamation, for the maintenance of Godliness and honesty, would also be pleased, by his effectual Grace, to raise up the hearts and courage of *Magistrates*, both in this city and all other places, to maintain the laws, and see to their due execution.

This is the way to have our peace and quietness renewed and continued to us by maintaining Godliness and honesty. *Godliness* (which you must remember is always to be joyned with honesty: The Godly man is always an honest man:) *Godliness*, I say *hath the promise of this life, and of that which is to come*: so *Saint Paul*. Temporal promises, and spiritual promises: prosperity of all sorts. For the soul also is said to prosper. And the prosperity of the soul is, when it proceedeth from grace to grace, and is prepared more and more for Glory. This is the chiefest part of the prosperity of those that love Jerusalem, and pray for Jerusalem. The prosperity of the outward or temporal estate is, when you follow your worldly business in your honest vocations with safety and good success; and this is the reward of those that love the State and Government. In seeking the happiness and welfare of the King, they seek the good of Gods kingdome: for, *The King reigns for God*: and they that seek Gods Kingdom, shall have all necessaries of this life added to them. We have our Saviours word for it. They shall be prospered and blessed in their

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outward concerns, and all their temporal affairs.

The mention of Gods kingdom, puts me in mind of the other part proposed concerning the *Church*. I have shewed, how they procure a blessing for themselves, that love and pray for the publick *State* or common wealth, or civil goverment; now let me briefly shew you the same in respect of the *Church*, or Ecclesiastical goverment: They that love the Church of God, and pray for the Church-men, do thereby procure prosperity and happiness for themselves.

The Christian Church at large, that is, the Catholick Church, is the Congregation of Christian people all the world over; but here we understand the ruling and vocaling part of the Church, that is, the *Bishops and Ministers* under them; those particularly of the Church of *England*, placed under his *Majesties* supreme authority and goverment. And they that love the Church, are discerned by these two characters: They pray for the Bishops and Ministers, and obey their discipline and instruction. For this *Obedience is the chief testimony of their love*.

Now, they that pray for the *Bishops and Ministers*, procure to themselves prosperity. 'Tis a great happiness to the people of God, to have good Bishops and Ministers: and the way to have such, is to pray for them. These are call'd Labourers in Gods husbandry: our Saviour hath said, Pray the Lord of the harvest, that he would send forth labourers into his harvest. The true labourers are of God's sendings: they do not intrude themselves without a call, but are sent by God in an orderly way. That you may have such, you must pray for them; and when you have them, you must pray for the continuance of them; and for Gods blessing on them in their labours. So that this gracious promise of God be fulfilled among us, which is recorded by

the prophet Jeremy: I will give you Paſtors according to mine own heart, which ſhall feed you with knowledge and underſtanding: learned and godly Biſhops and Miniſters; ſuch as the Church of England (*Dicam adſtante invidiâ*) ſuch as our Church is bleſſed with in our Time, and hath been bleſſed with in the former Age. Theſe are a great happineſs to the people (if they would be pleaſed to know their own happineſs,) a great happineſs to the people of God. And this happineſs will be the better known, if you have the leaſure ſometimes to weigh the ſeveral parts of their office. They are to feed you (as the prophet ſaid) to feed you with knowledge and underſtanding: brighter and clearer knowledge, than that in the prophet's time: The knowledge of Jeſus Chriſt and him crucified: The knowledge of him, and the power of his Reſurrection. They are to guide you in your doubts, to comfort you in your ſorrows: They are to call you off from the way of error, and the path that leadeth to deſtruction, and to ſhew you the right and good way: and to ſhew you what God would have you do, and what God will do for you, if you beleive in him and ſerve him; even bring you ſafe to everlaſting Glory. You may be glad to pray for ſuch perſons, and to love them, by whoſe miniſtry you obtain ſuch ineſtimable benefits and bleſſings.

And we muſt not only pray for them, but obey them too, that our obedience may ſecure our proſperity. Obedience I ſay, is the beſt teſtimony of love; and it is the fruit of love. The Apoſtle preſſes the duty of obedience to Biſhops and Miniſters, by the great benefit of the Souls committed to their charge. They that obey their ſpiritual Rulers, ſhall be improved in their ſouls, advantaged in their whole converſation. So that a comfortable *Account* ſhall be given of them to Almighty

mighty God the lover of ſouls. For what greater comfort and joy can be both to Miniſters and people, than to live together in the fear of God, and in mutual love here; and when God ſhall call them hence, to meet again in heaven, and be with Chriſt in perfect joy for ever and ever.

Thus much may ſerve for the proſperity of thoſe that pray for and love the State, and likewiſe of their proſperity that pray for and love the Church.

And now to draw to a Concluſion, if you pleaſe to reflect upon the plain diſcourſe you have had the patience to hear, you may thence make a diſcovery of the *friends and enemies* either of Church or State.

1. We diſcern who are friends, and who enemies to the *State*. They that pray heartily for the State, for the King and all that are in Authority under the King: they that ſecond their prayers with a loving, a peaceable, humble and obedient behaviour, contributing to the publick what ſervice they can in their ſeveral ſtations. Theſe are the friends of the King, theſe are friends of the State, theſe the beſt Commonwealthmen, theſe the moſt loyal Subjects.

The Ancient Chriſtians, in the primitive Times, the times of perſecution, were accuſed as enemies of the Roman Empire, and cauſes of all publick miſcheifs and calamities. To refute this ſlander, and defend the innocent profeſſors of Chriſtianity, Tertullian a man of a ſtrong wit and ſharp Eloquence, pleads thus: 'Oramus *pro omnibus Imperatoribus* &c. We pray for 'all Princes, that it may pleaſe God to grant them 'long life, ſecure Goverment, a ſafe Family, valiant 'Armies, a faithful Counſel, a good people, quiet 'times, and whatſoever good things they themſelves 'can deſire, either as men or Princes. Thus the primitive Chriſtians were wont to pray for the Princes

and

and Magiſtrates, and by theſe prayers proved they were *friends* to the preſent State.

On the contrary, that man that takes himſelf to be a royaliſt, a friend of the King, and a faithful ſubject, and only talkes, or drinks a health; and does not, both in publick and private, pray for the welfare of the King and Kingdom, is very much miſtaken. Can he truly love the King, that does not heartily pray for the King? The loving Subject, is the praying Subject; and he will not fail in any other act or duty of obedience.

2. For the diſcovery of the *Churches* freinds and enemies, you have heard, that by the Church is chiefly meant the Ruling part, the Biſhops *and* Miniſters. So the word ſeemeth to be underſtood in that precept of Chriſt, *Dic Eccleſiæ*, Tell it to the Church, *i. e.* to the Rulers of the Aſſemblies, as our learned Paraphraſt has it out of Chryſoſtome. Theſe Rulers ſpirituall, if we do not pray for, we are no freinds, but enemies of the Church. For theſe are given by the ſpecial favour and providence of God; for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt, as Saint Paul ſaith. They are given, as the ſame Apoſtle adds, that being inſtructed and 'guided by them, we be no more children toſſed to and fro, and carried about with every wind of Doctrine. So then, if our ſettlement in the true Religion, and our preſervation from dangerous Errors; if our edification and growth and perfection depend under God upon the ſacred Miniſtry; certainely he, can be no freind to Religion and the Goſpel, who does not not love and pray for the Biſhops and Miniſters of the Goſpel.

Nevertheleſs it is true, and often found by ſad experience, that *Church-men* have many Enemies. And no wonder:

wonder: For the Prophets of old, and after them the Apoſtles, yea Chriſt himſelfe our Lord and Maſter, had their Enemies, ſlanderers, revilers. Elias the Prophet was accuſed as a troubler of Iſrael: Paul the Apoſtle was accounted for a ſeditious fellow, and his own Galatians ſeem to have been his Enemies for his *telling them the truth*. And is not this that, which raiſeth up enmity againſt our preachers ſomtimes, even the telling them the Truth. The truth is, we love our ſins, and favour our own luſts and vanities, and would not be vehemently urged to part with any thing which is *in deliciis*, a delight to us, and dear as the right hand or eye. We care not to be taught, how to be grave, and yet withall kind; ſtrict and yet courteous, temperate and yet ſociable; as our Religion, our Chriſtianity exacteth. We can hear the Doctrine, but endure not to come under the Diſcipline of the church.

And here among the Churches *Enemies*, I might fall againe upon the Popiſh Traytors, both old and new, the grand Adverſaries of our Jeruſalem, both of our Church and State. But 'tis time to eaſe you, and I had rather pray, then inveigh. Wherefore I intreat you to joyn with me in your moſt ardent deſires, that God would be pleaſed, ſtill to diſcover, and defeat, and blaſt his and our enemies: that our Soveraigne Lord the King may ſtill be protected by the Divine power, and directed by the Divine Wiſdom: that the Parliament now ſummoned, may in due time meet together, and ſit ſuit, with ſuch unanimity and concord in their Counſels, ſuch order and prudence and ſucceſs in their Affaires, that they may be a joy to the King, and to all his faithfull ſubjects, and may riſe with the honour, the laſting honour, of having been the reeſtablishers of truth and peace for us and our poſterity.

I muſt not end, till I have in a word admoniſhed you

you of ſome other Traytors, and theſe the worſt of all. For thoſe Traitors aforementioned, could only deſtroy the Body, but theſe deſtroy the Soul, the immortal Soul: I mean theſe privy Conſpirators in our own boſomes, our carnal luſts, and unruly paſſions, and our preſumptuous Sins proceeding thence. I need not name them. Theſe muſt be ſearched out, mortified, extinguiſhed, and totally deſtroyed. A great Work, but poſſible by the Grace of Almighty God, and by the Spirit of the Lord Jeſus Chriſt: which we ſhall receive, if we pray for it, as we ought to do, with humility and fervency and conſtancy.

And therefore in the cloſe of all, let me earneſtly requeſt of the Worthy Citizens here, that this magnificent and beautifull *Baſilica*, the Houſe of God (the Glory of your ancient Corporation,) and the ſolemn ſervice dayly miniſtred in this Colledge, may be more frequented and attended by you. And withall, let me petition, that the daily Divine Service (at leaſt in the mornings) may be procured and maintained according to the Injunction of our good Mother the Church of *England*, in every Pariſh Church in this City. Conſider of it (if you pleaſe) Right Worſhipfull and beloved Brethren. Bear with my zeal in this propoſal: If ever you will be zealous for publick and Common Prayer, Now is the time. Extraordinary occaſions call for our extraordinary care and diligence. *Verbum ſapienti.* My laſt words ſhall be taken out of a Prayer appointed for *this Day*.

'*O Lord! Let the Conſideration of thy Goodneſs work in*
'*us true Repentance, that Iniquity may not be our ruine:*
'*And increaſe in us more and more a lively faith, and fruitfull*
'*Love in all holy Obedience; that thou maiſt continûe thy*
'*favour, with the Light of the Goſpel to us and our poſterity*
'*for evermore. And that for thy dear Sons ſake, Jeſus*
'*Chriſt our only Mediator and Advocate.* Amen.

Χαρις τῳ Θεῳ.